

## Grammatical errors in the Quran – the verbs (part 1)

[1] – Sura 2, al-baqarah, verse 6:

Correction	Error
<p>إِنِّ الَّذِينَ يَكْفُرُونَ سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ</p>	<p>إِنِّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ</p>
<p>Indeed, those <b>who disbelieve</b> - it is all the same for them whether <b>you warn</b> them or <b>do not warn them</b> - they <b>will not believe</b>.</p>	<p>Indeed, those <b>who disbelieved</b> - it is all the same for them whether <b>you warned them</b> or <b>do not warn them</b> - they <b>will not believe</b>.</p>

In this verse, I notice that God uses the **past tense** in the beginning (كَفَرُوا and ءَأَنذَرْتَهُمْ) and He ends up the verse with the **present tense** (يُؤْمِنُونَ). In several occasion, I find that God uses the term الَّذِينَ كَفَرُوا in the **past tense** but translators translate it in the **present tense**. Either the verbs should all be in the **past tense** or in the **present tense**. I corrected it and put them in the **present tense**.

In 130 verses, God mentioned it in the **past tense** (كَفَرُوا).

Sura No	Sura name	Verse
2	The cow	6, 26, 89, 105, 161, 171
3	The family of 'Amram	4, 10, 55, 56, 90, 91, 116, 127, 149, 151, 178, 196
4	The women	42, 56, 84, 101, 102, 167, 168
5	The served table	3, 36, 73, 78, 80, 103, 110
6	The cattle	1, 7, 25
7	The heights	66, 90
8	The spoil of war	12, 15, 30, 36, 50, 55, 59, 65
9	Repentance	3, 26, 30, 37, 40, 90
11	Hud	7, 27
13	The thunder	5, 7, 27, 31, 43
14	Abraham	13, 18
15	The rocky tract	2
16	The bee	39, 88
18	The cave	56, 102, 105
19	Mary	73
21	The prophets	30, 36, 39, 97
22	The pilgrimage	25, 55, 72
23	The believers	24, 33
24	The light	57
25	The criterion	4, 32
27	The ants	67
29	The spider	12
30	The Romans	16, 58
32	The adoration	29
33	The coalitions	25
34	Sheba	3, 7, 31, 33, 43

35	Originator	7, 26
36	Ya–Sin	47
38	Sad	2, 27
39	The companies	71
40	The believers	4, 6, 10
41	Explained in details	26, 27, 29, 41, 50
45	The kneeling	31
46	The sandhills	7, 11, 20, 34
47	Muhammad	1, 3, 4, 32, 34
48	The victory	22, 25, 26
57	The iron	15
59	The banishment	2, 11
64	The manifestation of losses	5, 7
66	The prohibition	7
67	The kingdom	27
68	The pen	51
70	The ways of ascent	36
84	The splitting asunder	22
85	The big star	19
98	The clear evidence	1, 6

In two verses, instead of using the **past tense**, God uses the **present tense**:

Sura No	Sura name	Verse
3	The family of ‘Amram	21
إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ		
4	The women	150
إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ		

In these two verses, all verbs are in the **present tense**.

As I said before, almost all translators use the **present tense** although God uses the **past tense**. Among those who used the **present tense**, we have:

- » A.L. Bilal Muhammad et al (2018)
- » Abdel Haleem
- » Abdul Hye
- » Ahmed Ali
- » Ahmed Raza Khan (Barelvi)
- » Aisha Bewley
- » Ali Bakhtiari Nejad
- » Ali Quli Qara'i
- » Ali Ünal
- » Amatul Rahman Omar
- » Bijan Moeinian
- » Dr. Mohammad Tahir-ul-Qadri
- » Dr. Munir Munshey
- » Faridul Haque
- » Hamid S. Aziz
- » Hasan Al-Fatih Qaribullah
- » M. Farook Malik
- » M. M. Pickthall

- » Maulana Muhammad Ali
- » Mohammad Shafi
- » Muhammad Asad
- » Muhammad Sarwar
- » Muhsin Khan & Muhammad al-Hilali
- » Musharraf Hussain
- » Rashad Khalifa
- » Safi Kaskas
- » Shabbir Ahmed
- » Shakir
- » Sher Ali
- » Syed Vickar Ahamed
- » T.B.Irving
- » Talal A. Itani (new translation)
- » The Clear Quran, Dr. Mustafa Khattab
- » The Monotheist Group (2013 Edition)
- » The Study Quran
- » Umm Muhammad (Sahih International)
- » Wahiduddin Khan
- » Yusuf Ali (Saudi Rev. 1985)

Those who used the **past tense** for the verb are:

- ✓ Dr. Laleh Bakhtiar
- ✓ Dr. Kamal Omar
- ✓ Muhammad Mahmoud Ghali
- ✓ Muhammad Taqi Usmani
- ✓ Shabbir Ahmed
- ✓ Abdul Majid Daryabadi
- ✓ Maududi
- ✓ Muhammad Ahmed & Samira
- ✓ Sher Ali

It appears that people were disbelievers before and then they became believers or died. But I don't understand how God uses both **past tense** and **present tense** in the same verse for the same subject.

[2] – *Sura 2, al-baqarah, verse 8:*

Correction	Error
وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا	وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا
And among people there is <b>he who says: I believe.</b>	And of the people <b>are some who say: We believed.</b>

In this verse, **مَن** is the **subject** of the verb **يَقُولُ**. The **verb** is placed after the subject and according to classical Arabic, when a verb is placed after the **subject**, it must agree in **gender** and in **number** with it. This proves that the **subject** is **masculine singular** as the verb is **masculine singular**. If only one person is speaking, then I see no reason why he/she should say **آمَنَّا** (we have believed or we believed) in the **past tense**. One person can't speak for three or more. Also, does he/she mean that I believed (in the **past**) and today, I am no more a believer? While I am

making this statement, I am not? Should it not be **أَوْمِنُ** (I believe) in the **present tense**? At the end of the verse, it says **بِمُؤْمِنِينَ**. According to me, it should have been **بِمُؤْمِنٍ**!

In 10 other verses, God uses the same style: **وَمِنَ النَّاسِ مَنْ**. The same rules applied to these verbs.

Sura No	Sura name	Verse
2	Al-baqarah	165
وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ ۖ		
وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّهَا كَحُبِّ اللَّهِ ۖ		
2	Al-baqarah	200
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ		
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبِّ آتِنِي فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ		
2	Al-baqarah	204
وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ		
وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ		
2	Al-baqarah	207
وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْصَاتٍ مِنَ اللَّهِ ۗ		
22	The pilgrimage	3, 8
وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مُرِيدٍ		
22	The pilgrimage	11
وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۗ		
وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ يُصِبْهُ خَيْرٌ يَظْمَأَنَّ بِهِ وَإِنْ تُصِبْهُ فِتْنَةٌ يَنْقَلِبْ عَلَى وَجْهِهِ يَخْسِرُ الدُّنْيَا وَالْآخِرَةَ ۗ		
29	The spider	10
وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً لِلنَّاسِ كَعَدَابِ اللَّهِ وَلَئِنْ نَصَرْنَا مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۗ		
وَمِنَ النَّاسِ مَنْ يَقُولُ أَوْ مِنْ بِاللَّهِ فَإِذَا يُودِي اللَّهُ يَجْعَلُ فِتْنَةً لِلنَّاسِ كَعَدَابِ اللَّهِ وَلَئِنْ نَجَّيْنَا نَصْرًا مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۗ		

31	Luqman	6
وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ		
31	Luqman	20
وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ		

Now, let us see what is happening:

1. 2/165: The first verb is used in the **masculine singular** and the second one is **masculine plural**. In fact the second one should also be in the **masculine singular** as I have explained above.
2. 2/200: The verb is used in the **masculine singular** of the **present tense** and this is in indicated by the use of **لَهُ**. This is why I say that it must be **رَبِّ** and **آتَنِي**.
3. 2/204: Both verbs are in the **masculine singular** of the **present tense** of the verb. It uses **وَهُوَ** and **قَلْبِهِ**, **قَوْلُهُ**.
4. 2/207: In this verse it is in the **masculine singular** because of **نَفْسُهُ**.
5. 22/3, 8: In this verse, all verbs are in the **present tense**.
6. 22/11: Two verbs mentioned in the **masculine singular** of the **present tense** **يَعْبُدُ** and **يُنْقَلِبُ**. Four verbs should have been in the **conditional tense**: **يُضْمِنُ**, **يُصْبَهُ**. Am I right?
7. 29/10: The verb **آمَنَّا** is followed by a **past tense** when it should have been in the **present tense** **أَوْمَنُ**. The three other verbs are mentioned in the **past tense** when they should have been in the **present tense**: **يُؤَدِّ** should be **يُؤَدِّ**, **جَعَلَ** should be **يَجْعَلُ**, **أَكُونُ** should be **يَكُونُ** and **كُنَّا** should be **يَكُونُ**.
8. 31/6: All the verbs are in the **present tense** of the third person **masculine singular**.
9. 31/20: The verb is correctly mentioned in the third person **masculine singular**.

[3] – Sura 2, al-baqarah, verse 9:

Correction	Error
يُخَادِعُ اللَّهَ وَالَّذِينَ يُؤْمِنُونَ وَمَا يَخْدَعُ إِلَّا نَفْسَهُ وَمَا يَشْعُرُ	يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ
He <b>deceives</b> God and those <b>who believe</b> , but he <b>deceives</b> not except <b>himself</b> and <b>he perceives</b> not.	They <b>deceive</b> Allah and those <b>who believe</b> , but <b>they deceive</b> not except <b>themselves</b> and they perceive not.

From **verse 8** of **sura 2, al-baqarah**, we learnt that **وَمِنَ النَّاسِ مَن** indicates the **masculine singular** and I have given proofs to that effect. It follows that all verses that come after it and is related directly to it (2/8), must be in the **masculine singular**. Thus I have corrected them and placed then in the **masculine singular**.

Here, the translators used “who believe” in the **present tense** while it is used in the **past tense** (ءَامَنُوا).

Because of the poetic style of the Quran, you will find many examples where a verse terminate with a **sound masculine plural** (ثَوْنٌ) or (يُنَّ) or a verb in the **masculine plural** (ثَوْنٌ), despite the fact that in the beginning or the middle of the verse, a **masculine singular** is used.

Here is a list of verses that has the same sound ending (ن) in *sura 2, al-baqarah*:

Verse(s)	Text	Verse(s)	text
67	الْجَاهِلِينَ	65	خَاسِرِينَ
27, 121	الْخَاسِرُونَ	25, 39, 81, 82, 217, 257, 275	خَالِدُونَ
64	الْخَاسِرِينَ	46, 156	رَاجِعُونَ
45	الْخَاسِعِينَ	156	رَاجِعُونَ
43	الرَّاكِعِينَ	23, 31, 94, 111	صَادِقِينَ
153, 155, 249	الصَّابِرِينَ	51, 92	ظَالِمُونَ
130	الصَّالِحِينَ	138	عَابِدُونَ
198	الصَّالِينَ	41	فَاتَّقُونَ
229, 254	الظَّالِمُونَ	40	فَارْهَبُونَ
35, 124, 145, 193, 258	الظَّالِمِينَ	117	فَيَكُونُ
47, 122, 131, 251	الْعَالَمِينَ	116	فَانْتُونُ
99	الْفَاسِقُونَ	238	فَانْتَبِينَ
26	الْفَاسِقِينَ	24, 98	لِلْكَافِرِينَ
34, 89, 191, 250, 267, 286	الْكَافِرِينَ	2, 66	لِلْمُتَّقِينَ
159	الَّذِينَ	97	لِلْمُؤْمِنِينَ
222	الْمُتَّطَهِّرِينَ	70	لَمُهْتَدُونَ
177	الْمُتَّقُونَ	168, 208	مُبِينٌ
180, 194, 241	الْمُتَّقِينَ	139	مُخْلِصُونَ
58, 195, 236	الْمُحْسِنِينَ	14	مُسْتَهْزِئُونَ
252	الْمُرْسَلِينَ	132, 133, 136	مُسْلِمُونَ

135	الْمُسْرِكِينَ	11	مُضْلِحُونَ
190	الْمُعْتَدِينَ	83	مُغْرَضُونَ
5	الْمُفْلِحُونَ	60	مُفْسِدِينَ
147	الْمُمْتَرِينَ	16	مُهْتَدِينَ
157	الْمُهْتَدُونَ	90	مُهَيِّنٌ
223	الْمُؤْمِنِينَ	91, 93, 248, 278	مُؤْمِنِينَ
69	النَّاظِرِينَ	17	يُبْصِرُونَ
161	أَجْمَعِينَ	221	يَتَذَكَّرُونَ
95, 246	بِالظَّالِمِينَ	187	يَتَّقُونَ
19	بِالْكَافِرِينَ	38, 62, 112, 262, 274, 277	يَحْزَنُونَ
8	بِالْمُؤْمِنِينَ	113	يَخْتَلِفُونَ
219	تَتَفَكَّرُونَ	18	يَرْجِعُونَ
266	تَتَفَكَّرُونَ	186	يَرْشُدُونَ
21, 63, 179, 183	تَتَّقُونَ	9, 12	يَشْعُرُونَ
203	تُخْشَرُونَ	243	يَشْكُرُونَ
28, 245	تُرْجَعُونَ	57, 281	يُظْلَمُونَ
245	تُرْجَعُونَ	78	يُظْلَمُونَ
154	تَشْعُرُونَ	61	يَعْتَدُونَ
52, 56, 185	تَشْكُرُونَ	164, 171	يَعْقِلُونَ
84	تَشْهَدُونَ	13, 75, 101, 102, 103, 146, 230	يَعْلَمُونَ
272, 279	تُظْلَمُونَ	77	يُغْلَبُونَ
279	تُظْلَمُونَ	96, 134, 141, 144	يَعْمَلُونَ
172	تَعْبُدُونَ	15	يَغْمَهُونَ
44, 73, 76, 242	تَعْقِلُونَ	59	يَفْسُقُونَ
22, 30, 42, 80, 151, 169, 184, 188, 216, 232, 239, 280	تَعْلَمُونَ	71	يَفْعَلُونَ

74, 85, 140, 149	تَعْمَلُونَ	10	يَكْذِبُونَ
189	تُقْلِحُونَ	79	يَكْمِيبُونَ
87	تَقْتُلُونَ	48, 86, 123	يُنْصَرُونَ
33, 72	تَكْتُمُونَ	162	يُنْظَرُونَ
152	تَكْفُرُونَ	3	يُنْفِقُونَ
50, 55	تَنْظُرُونَ	170	يَهْتَدُونَ
53, 150	هَتَدُونَ	4, 188	يُوقِنُونَ
68	تُؤْمَرُونَ	6, 88, 100	يُؤْمِنُونَ

This is the poetical ending of most verses of *sura 2, al-baqarah*, and other suras also have the same style ending. But the Quran states that they (the revelations) were not the saying of a poet and the verses are no poems and that the poets are liars:

Sura No	Sura name	Verse
21	The prophets	5
But they say: A mixture of false dreams; rather, he has invented it; rather, he is a <b>poet</b> .		بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ
26	Then poets	224
And the <b>poets</b> - the deviators follow them.		وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ
36	Ya Sin	69
And we did not give him knowledge of <b>poetry</b> , nor is it befitting for him.		وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ
37	Those who set the ranks	36
And were saying: Are we to leave our gods for a mad <b>poet</b> ?		وَيَقُولُونَ إِنَّا لَنَرَاكَ لَشَاعِرٍ مَّجْنُونٍ
52	The mountain	30
Or do they say: A <b>poet</b> for whom we await a misfortune of time?		أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ
69	The sure truth	41
And it is not the word of a <b>poet</b> ; little do you believe.		وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ

Indeed, if only deviators follow a poet, then all Muslims are deviators as they follow a Prophet who taught what poetry is in the form of the Quran. If you have studied poetries of the pre-Islamic era (العصر الجاهلي), and that of the modern time (العصر الاسلامي), you must have noticed the similarities between the verses of the poems ending and the quranic verses ending. They are no doubt similar!

If need be, some days I will be back again with the poetic aspect of the whole Quran, where I will mention all the verses of all the chapters that have the tendency of poems.

You will find that verses 11 to 20 must use the **masculine singular**. With all these corrections, the poetic style of the Quran is dropped down.



[4] – Sura 2, al-baqarah, verse 11:

Correction	Error
وَإِذَا يُقَالُ لَهُ لَا تُفْسِدْ فِي الْأَرْضِ يَقُولُ إِنَّمَا أَنَا مُصْلِحٌ	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
And when it is said to him, "Do not cause corruption on the earth," he says, "I am but a reformer."	And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

[5] – Sura 2, al-baqarah, verse 12:

Correction	Error
وَلَكِنْ لَا يَشْعُرُ	وَلَكِنْ لَا يَشْعُرُونَ
But he does not perceive.	But they do not perceive.

[6] – Sura 2, al-baqarah, verse 13:

Correction	Error
وَإِذَا يُقَالُ لَهُ ءَامِنُ كَمَا يُؤْمِنُ النَّاسُ يَقُولُ أَأُوْمِنُ كَمَا يُؤْمِنُ السُّفَهَاءُ لَا إِنَّهُ هُوَ السُّفِيْهُ وَلَكِنْ لَا يَعْلَمُ	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَتُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ لَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ
And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.	And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

[7] – Sura 2, al-baqarah, verse 14:

Correction	Error
وَإِذَا لَقِيَ الَّذِينَ يُولُونَا يَقُولُ أَؤْمِنُ وَإِذَا خَلَا إِلَى شَيطَانِهِ يَقُولُ أَنَا مَعَكُمْ إِنَّمَا أَنَا مُسْتَهْزِءٌ	وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامِنَّا وَإِذَا خَلَوْا إِلَى شَيطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ
And when he meets those who believe, he says, "I believe"; but when he is alone with his evil ones, he says, "Indeed, I am with you; I am only a mocker."	And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

[8] – Sura 2, al-baqarah, verse 15:

Correction	Error
اللَّهُ يَسْتَهْزِئُ بِهِ وَيَمُدُّهُ فِي طُعْنِهِ يَعْصِمُهُ	اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُعْنِهِمْ يَعْصِمُهُمْ
[But] God mocks <b>him</b> and prolongs <b>him</b> in <b>his</b> transgression [while] <b>he wanders</b> blindly.	[But] God <b>mocks</b> them and <b>prolongs them</b> in <b>their transgression</b> [while] <b>they wander</b> blindly.

[9] – Sura 2, al-baqarah, verse 16:

Correction	Error
هُوَ الَّذِي يُشْتَرِي بِالسُّلَّةِ بِالْهُدَىٰ فَمَا يَرْبِحُ نَجْرَتُهُ وَمَا هُوَ بِمُهْتَدٍ	أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَاةَ بِالْهُدَىٰ فَمَا رَجَحَتْ نَجْرَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ
He is the one who has purchased error for guidance, so <b>his</b> transaction has brought no profit, nor is <b>he</b> guided.	<b>Those are the ones who have purchased</b> error for guidance, so <b>their transaction</b> has brought no profit, nor <b>were they</b> guided.

[10] – Sura 2, al-baqarah, verse 17:

Correction	Error
مَثَلُهُمْ كَمَثَلِ الَّذِي أَشْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُ	مَثَلُهُمْ كَمَثَلِ الَّذِي أَشْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ
<b>His</b> example is that of one who kindled a fire, but when it illuminated what was around <b>him</b> , God took away <b>his</b> light and left <b>him</b> in darkness [so] <b>he could not see</b> .	<b>Their</b> example is that of one who kindled a fire, but when it illuminated what was around <b>him</b> , God took away <b>their</b> light and left <b>them</b> in darkness [so] <b>they could not see</b> .

[11] – Sura 2, al-baqarah, verse 18:

Correction	Error
أَصَمٌّ أَبْكَمٌ أَعْمَىٰ فَهُوَ لَا يَرْجِعُ	صُمٌّ بُكْمٌ عُمْى فَهُمْ لَا يَرْجِعُونَ
<b>Deaf, dumb, blind</b> - so <b>he will not return</b> .	<b>Deaf, dumb and blind</b> - so <b>they will not return</b> .

[12] – Sura 2, al-baqarah, verse 19:

Correction	Error
يَجْعَلُ أَصْبِعَيْهِ فِي أُذُنَيْهِ	يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ
He puts <b>his (two) fingers</b> in <b>his ears</b> .	<b>They</b> put <b>their fingers</b> in <b>their ears</b> .

[13] – Sura 2, al-baqarah, verse 20:

Correction	Error
يَمْشِي فِيهِ وَإِذَا يُظْلَمُ عَلَيْهِ قَامَ	مَسَّوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
<b>He walks</b> therein; but when darkness comes <b>over him, he stands</b> [still].	<b>They walk</b> therein; but when darkness comes <b>over them, they stand</b> [still].

If the Quran used the **past tense** in the **masculine plural** right in the beginning of **verse 8**, then all the verbs would have been in the **past tense** and **masculine plural**. But it uses the **present tense** in the **masculine singular** يَقُولُ.

[13] – Sura 2, al-baqarah, verse 23:

Correction	Error
وَإِنْ تَكُونُوا فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ	وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ
And if you <b>are</b> in doubt about what <b>We send down</b> upon our servant, then <b>produce</b> a sura the like thereof and <b>call upon</b> your witnesses other than God, if <b>you are</b> truthful.	And if you <b>are</b> in doubt about what <b>we have sent down</b> upon our servant, then <b>produce</b> a sura the like thereof and <b>call upon</b> your witnesses other than God, if <b>you should be</b> truthful.

**Verse 23 & 24** are both connected and related to **verse 21**, which reads as follows:

O mankind, <b>worship</b> your Lord, who <b>created</b> you and those before you, that you may become righteous.	يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
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In this verse, the Quran uses a verb in the **imperative tense** (فَعْلُ الْأَمْرِ) (اعْبُدُوا) in the second person **masculine plural** (أَنْتُمْ). I think you must understand what an **imperative verb** is.

**..... This work could not be completed due to valid reasons. We thank the author for this incredible work.**